

When American civil administrators came to the Islands in 1900 to assume the task that had been commenced by the army forces, they found not only the beginnings of an American school system, with soldiers in the role of teachers. They found a people that was prepared to benefit by the privileges and advantages that were to be offered to them under the American system of government. They found a quality akin to their own. For here was a people that already had revolted against oppressive rule and attempted to set up an independent republic. The events that preceded the truce of Biak-na-bato help to explain the remarkable early success of the American experiment with democracy in these islands beyond the distant seas, While to many persons the odds seemed to be heavily against success of the venture, it was almost inevitable that a people nurtured as the American people were in the political philosophy that had produced the Declaration of Independence, with its emphasis on freedom and equality, and had evolved the American constitutions based on the presumed right and capacity of the common people to govern themselves—it was inevitable that such a people should seek to implant these doctrines and principles of government in the new territory that had been committed to their control. For democracy as conceived and expressed in these great documents, and as the American people had received it from their fathers, was something more than a method of government. It was a passionate political faith. It was a faith in the natural capacities and inherent possibilities of the common man, in his essential worth and dignity. In the scheme of democracy, as in the code of Christianity, all men were on a common level of dignity and importance. In this sense, as stated by a great political philosopher of my own state, Christianity and democracy were twin-born. They provide for the common men, without distinction of race or clime, a way of salvation from forces of oppression and greed and selfishness.

Having found democracy good for herself, America believed it

was good for the people of the Philippines. With a faith and passion like that which enabled their Spanish predecessors to establish through-out the land the practice of the Christian religion, the early American administrators and their devoted co-workers in the field of education undertook to educate and train the people of these Islands in the principles and technique of self-government, taking for their keynote and guide the memorable instructions issued by President McKinley in April, 1900.